

PHRASEOLOGICAL UNITS AS THE WAY OF TATAR LANGUAGE PERSON REPRESENTATION

Firuz Ramzelovna Sibgaeva

Kazan Federal University, Kazan, Kremlevskaya street, 18 (RUSSIA)

DOI: 10.7813/jll.2015/6-2/19

Received: 18 Jan, 2015

Accepted: 13 Mar, 2015

ABSTRACT

The modern world dictates the search for new approaches concerning the study of language and culture, where a person as a carrier of a particular culture and speaking a particular language, is considered in close relationship with a culture and language carrier. The human factor is involved in linguistic studies as the phenomenon of national language identity and as an important component of the national mentality. The following techniques were used during the study: descriptive and comparative analysis, and the methods of semantic, conceptual and linguistic-cultural analysis.

The modern Tatar linguistics demonstrates a great interest for the consideration of a language as a kind of cultural code for separate linguistic and cultural communities. Phraseological units, being the cultural heritage of people, reflect all aspects of the Tatar people life, its past and present, its views and beliefs, character, psychology, lifestyle, including the spatial orientation. An ethno-linguistic, psycholinguistic, sociolinguistic and lingvocultural approaches occupy a special place in the representation of a language personality in modern linguistics. One of the main sources at linguistic and cultural representation of a language personality is phraseology. The phraseological units of Tatar language reveal the ways of the Tatar language personality representation. The main attention in the article is paid to the analysis of Tatar language phraseology units as the way of Tatar language personality representation, which makes it possible to identify universal and linguistic specifics. Also it allows to explore deeper the system of Tatar people thinking.

Key words: Linguistic and cultural description, linguistic personality, representation, language picture of the world, national-cultural component, phraseological unit, contextual analysis, mentality

1. INTRODUCTION

The modern world activates the research according to an anthropocentric study of consciousness. More and more attention is paid to the study of linguistics in language personality and its representation. The science considers a language personality as a particular carrier of a language linguistic units, operating by the rules of language and speech activity, which has a universal and personal cultural experience. A language personality correlates with the culture and is the carrier of a national origin, has an overall picture of the world with the language personalities of its people.

The purpose of this paper is a comprehensive study of phraseology as the way of the Tatar language personality representation. During the study aimed to determine the characteristics of the people through a language, through the prism of national mentality, the main category of research is the problem of "language and culture", "language and identity", "language and ethnicity" study. In modern linguistics the opinion that a language and culture form and organize a linguistic person mentality, where a language is considered as the means of cultural values determination becomes more and more important.

The article is relevant as it reveals the reflection of a personality in phraseologisms within the diversity of its manifestations, which may be justified by the inadequacy of existing research approaches to the study of the Tatar language personality implementation method through phraseological units.

Since the object of our study is the representation of a linguistic personality, the methodological basis is made by the works, concerning the theory of linguistic relativity by Sapir-Whorf, Y.N. Karaulov, N.D. Arutunov, V.M. Mokienko et al. The linguistic and cross-cultural theory of speech and the "background theory" is considered in the works written by E.M. Vereshchagin, V.G. Kostomarov, G.D. Gachev, V.V. Vorobyov.

In contrast to Indo-European and Slavic linguistic science, which during the last decade, had a great number of works devoted linguistic and cultural research concerning the languages of peoples living within the territory of Russian Federation. In this regard, the studies of such linguists as Z.H. Bizheva, R.M. Valieva, Zh.H. Gerkogotova, A.I. Gelyaeva, I.R. Mokaeva, Z.M. Raemguzhina, G.M. Kuchmenova, G.V. Gafarova, T.A. Kildibekova, R.H. Khairullina, Z.R. Tsimova et al. should be noted which are conducted on the basis of Adygei, Balkar, Bashkir, Kabardian and Kazakh languages.

Over the last decade the Tatar linguistics developed monographs, thesis works devoted to the linguistics study, the key concepts of the national language picture in the world. The results of research are reflected in the works written by R.R. Zamaletdinov, E.M. Ziangerov, E.N. Gilyazeva, A.Sh. Vasilova, L.R. Garipova, G.R. Galiullina, G.I. Ziatdinova, F.H. Hasanova, D.H. Khusnutdinova and others.

2. METHODS OF STUDY

In order to perform a comprehensive analysis of phraseology as the way of Tatar language personality representation the following methods were used: descriptive, comparative and the methods of semantic, conceptual and linguistic-cultural analysis.

The descriptive method was used during the study of technique system used to characterize the language phenomena at this stage of its development; this is the method of simultaneous analysis. The methodology of phraseological unit descriptive study, reflecting the national character of a language person, helps to define clearly the scope and the content of the test expressions.

An objective description of the national marked language space, taking into account the uniqueness of the world understanding processes, was used at the determination of its constituent entities in linguistic theoretical studies and in a language personality description as the subject of linguistics. Also the different means of phraseological units representation and interpretation were used, relevant for the language approach as the subject of study since the linguistic interpretation is recognized as the most significant one in the linguoculturological description of a language personality.

The comparative method as a scientific means was successfully used in experimental and theoretical study of phraseology as a way of the Tatar language personality representation.

3. MAIN PART

The content of the Tatar language personality is manifested in phraseological units as the definition of a person's nature various traits.

The phraseological units related to this thematic group make quite a numerous, an active and a typical series of phraseology. Idioms as the way of the Tatar language personality representation are characterized by a developed system of values, images and the means of expression [1].

The idioms were analyzed according to the evaluation component of a phraseological meaning. It is the component (disapproving and approving evaluation) included in the meaning of phraseology is the main means of a Tatar language personality representation. The subjective evaluation element of phraseological value may be explained by differential reaction of people on the positive and negative effects and is an integral one in the semantic structure of phraseological units.

There is a positive, a negative and a neutral components of idiomatic meaning, which are based on a blame, an approval or the lack of clearly expressed relation as the statement of socially established evaluation of a phenomenon [2, 3]. Thus, the phraseological units denoting the character of a Tatar language personality were combined into 3 main groups: a positive evaluation, a negative and a neutral evaluation of an estimated value. The representation of a Tatar language personality within identified groups indicates a general pattern, the similarities between the phraseological microsystems of phraseological units.

1. The phraseological units expressing the negative traits of a Tatar language personality.

This group includes the idioms with negative subjective evaluation component of an idiomatic value, i.e. the FU with the meaning that causes a blame as the statement of the established character traits evaluation of a Tatar language personality.

In the Tatar linguistics they make up the largest group. An overall semantic asymmetry of a phraseological system may be explained by a more acute and differentiated emotional and verbal and cogitative reaction of people towards the negative phenomena, as well as the reaction characteristic of stressful, i.e., sharply negative emotional states, the trend towards the use of ready-made speech forms, including the stable verbal units. At the present stage there is a shift towards negative values. The distribution of phraseological units into phraseological semantic subgroups was based on their identification by separate lexemes, phrases, or the detailed descriptions in lexicographical sources, the presence of general integral senses in their semantics [4: 271; 5: 77]. For example, there are the phraseological units of some semantic subgroups with a negative evaluation: 1) duplicity, hypocrisy: ikeyaqlipeke (two-faced Janus); ikeyozlebulu (be duplicitous); buretiresyabingansariq (a wolf in sheep's clothing); 2) meanness: etcan (dog's soul); yukhayilan (viper in bosom); qarakunel (black soul); 3) arrogance, conceit: boyergetayanu (double teapot), borinnikukkechoyu / borinkuteru (nose up); borinbelenkuksuqalau (nose up), korektensenekbulgan (from rags to riches); 4) cruelty, ruthlessness, callousness: tashyorek / begir (heart of stone), bozkebesalqin (cold as ice), timerilektenileu (pass through an iron sieve), qati qulli (stern); 5) talkativeness, boastfulness: borchaq sibu / shytyru (liar), ozin tel (big mouth); chibaqsiz telefon (chatterbox), kuzge toten ciberu (splurge); 6) greed: tuymas tamaq (insatiable throat (bottomless pit), saran ike tuler (miser pays twice), ach kuz (envious eyes); 7) impudence, shamelessness: oyati qachqan (lost to shame), oyatsiz yoz (shameless mug), oyatsiz bebek (shameless eyes); cunning, flattery: bozga atlandiru (cheat), qart tolke (old fox); yukha yilan (cunning); 8) cowardice: quyan can (rabbit hearted); usaq yafragiday qaltirau (tremble like a leaf); chech ure toru (one's hair stands on end), cani botina toshu (have heart at heels); 9) rudeness, incontinence, temper: bazar ebise (fishwife), qizu qanli (hot blood); qaynar yorekle (warm heart); 10) sarcasm, tendency to gossip: tele avizina siymau (sharp tongue); tel satu (talk bullshit), tel tegermene (utter chatterbox), tel chayqau (gossip), aguli tel (poisonous tongue); tel charlau (shoot the shit), usal telle (vicious tongue); 11) lightheadedness: bashinda cil uynau (air-minded), ike de uylap qaramau (without any thought), ike donya - ber morca (half-seas-over); 12) indecision: ucim bozavi (neither fish; flesh nor fowl), ber ayagin quyganchi, ikenchesen et ashii (betwixt and between); stubbornness: chuyin bash (cast iron noggin), kire ishekak (stubborn as a mule), uz kiresene qatu (be stubborn); propensity to steal: kese qaragi (pickpocket); shuq qul (dishonest); molestation: tigenek kebek yabishu (stick like a limpet), saru qaynatu, kuz koyege bulip yoru (not to be welcome); indifference: ike donya - ber morca (three sheets in the wind), ike donya - ber kendi (not to care a cuss), artinnan yanip kilse de, kurmeu (not to care a cuss), qalin tirele (thickskin); fussiness, pettiness: tirnaq astinnan ker ezleu (nitpick), pelesh bashtan bet tabu (look for a reason to find a fault).

2. Phraseological units expressing the positive traits of the Tatar language personality character.

This group includes the idioms with a positive subjective evaluation component of an idiomatic value, i.e. the idioms with the meanings which are welcome as the statement of an established social evaluation concerning certain character traits.

Their number is much smaller than the number of phraseological units with a negative evaluation. Let's consider separately some subgroups of phraseological units with a positive assessment. The following are the most numerous ones: 1) courage: belalebash (trouble-maker); tavishlibash (temperamental); batir kellele (bold head); tugerek bash (round head); toshepqalgannardantugel (not a cowardly dozen); kechkene bulsa da / toshkene (small rain lays great dust); 2) self-restraint, calm: khinsiyirikebektinach (quiet / unflappable as an elephant / boa); qorichyorekle, timeryorekle (steel (iron) nerves, heart); 3) sincerity: achik kunelle (open heart), iskebishtiyen (old coin); 4) honesty: chistakunelle, shistanamusli (with a clear conscience); chistaqulli (not a sticky-fingered); 5) determination, strength of character, reliability: qatichiklevek (hard nut); chiniqqankholiqli (tough boiled); ishanichlitayanich (reliable support); kochleikhtiyarli (iron will); 6) diligence: eshkeqatibulu, eshkeqatiquilibulu (hardworking hand); indirsugu (work tirelessly); 7) generosity: altinyorekle, zuryorekle (big heart, a heart of

gold); kinkunelle (with an open heart); izgekunelle (good soul, holy soul); 8) cheerfulness: alkuzlekashaqarau (look through rose-colored glasses); kondebeyrem, kondetuy; eshtenbeyremyasau (celebrate).

3. Phraseological units of a neutral assessment concerning the nature of a Tatar language personality.

This group includes the idioms with neutral subjective evaluation component with idiomatic meanings [6: 32; 7: 698]. These idioms do not have a pronounced approval or disapproval.

The group of idioms with a neutral evaluation is the smallest one of among three selected phraseological groups. The idioms with the adjectives of this group may have a neutral meaning [8: 216; 9; 10: 22], which does not depend on the surrounding context, such as: 1) a "passive" virtue (about people, who do not hurt, but who do not want any good); 2) a trustful person; naively (heart) - someone who is naive and gullible; 3) sugatoshkenchebesh, baltasisugatoshkendeybulu (hardball, old stager).

The other phraseological units of a neutral evaluation, on the contrary, depend on the context. Depending on the context their meaning may acquire various shades of a positive or a negative evaluation. For example: seyerkeshe (a strange person, an eccentric); yuashberen / sariq (meek as a lamb (sheep)); qurqaquyan, qotanquyan (careful, scared crow).

4. CONCLUSION

Thus, the Tatar language has a shift of phraseological units active use expressing a person's character negative traits. This fact may be explained presumably by the fact that the Tatar people, as one of the Turkic peoples representatives, where the most severe problem is the negative attitude to something negative, terrible, deviant. On this basis, a linguistic person of the Tatar people expresses his negative reaction through differentiated emotional verbal and cognitive phenomena.

The qualitative analysis of phraseological unit subgroups with the adjectives, describing the features the Tatar language personality character, showed an uneven distribution of idioms.

The Tatar language does not have the phraseological units with the meaning of "chutzhap". Such traits as diligence, optimism, honesty are reflected most widely in the phraseology of the Tatar language.

The groups of phraseological units expressing such qualities as "hypocrisy", "talkativeness", "flattery", "sarcasm", "courage", "kindness" and others. According to these studies, one may assume that these traits of the Tatar language personality are blamed or encouraged by the Tatars.

CONFLICT OF INTERESTS

The author confirm that the presented data do not contain any conflict of interests..

ACKNOWLEDGEMENTS

This work was prepared as the part of the "Action Plan for the implementation of the Programme of improving the competitiveness of FGAOU VPO "K(P)FU" among the leading research and education centers in 2013 - 2020".

REFERENCES

1. V.N. Teliya, Russian phraseology. Semantic, pragmatic, linguistic and cultural aspects. M.: Shkola "Languages of Russian Culture", 1996, pp. 58-80.
2. G.K.Gizatova, O.G. Ivanova. The role of national historical consciousness for the formation of identity // Scientific records of Kazan university. Humanities series. 2011. Vol. 153, book 1. p. 42-51.
3. L.K. Bayramova. Axiological idioms about happiness // Scientific records of Kazan university. Humanities series. 2006. Vol. 148, book 2. p. 53-68.
4. F.R. Sibgaeva, R.R. Salakhova, Space in a world view of poetic phraseology of the Tatar language // Journal of Language and Literature 2014; 5(3), 271-274.
5. R.R. Zamaletdinov, G.F. Zamaletdinova. About the role of proverbs during the study of national and cultural features concerning a language consciousness. Bulletin TGGPU, 2010. 2 (20). p. 73-78.
6. G.R. Galiullina, Dialogue of cultures in onomastic space of the contemporary multiethnicity // Philology and Culture, 2012. 2 (28): 32-35.
7. G.R. Galiullina, A.S. Yusupova European linguistic borrowings in the Tatar sprachraum (by written sources of the XIX - XX centuries) // Life Science Journal, 2014. 11 (10). P. 697-700.
8. R.R. Zamaletdinov, F.Y.Yusupov, I.S.Karabulatova, A.F Yusupov, D.K. Khusnutdinov, The formation of Tatars ethnic groups in the Southern Urals and Trans Urals region // Life Science Journal, 2014. № 11(11s).S. 214-217.
9. L.K. Bayramova. Sources of Slavic and East phraseology: Textbooks concerning a special course of Slavic and Eastern phraseology, Kazan: Alma-Lit, 2007. 49 p.
10. R.M. Bolgarova, E.A. Islamova. Color terms in the linguistic consciousness of pupils (results of the associative experiment) // Philology. Theory and Practice, Tambov: Gramota, 2014. № 10 (40): 3 parts. Part I, p. 22-26.